

THE
UNION
OF
CHRIST
AND
THE CHURCH;
In a Shadow.

By *Ralph C. Ingham*



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The Union
OF CHRIST
AND
THE CHVRCH
Shadowed.



T is ordinary in matters both of Practice and Opinion, for men when they turn from one extreme, to run too far upon the other, by an *αἰμαρτία τῆς ἀρετῆς*, as Saint Basil calls it. And I wish some Divines had not been surprized a little with this deceit, as in some other things, so in the Theologicall consideration of the nature of MARRIAGE: and whilst they have been carried by an heat of opposition against that fond Tenet of the Papists, of seven Sacraments conferring Grace *ex opere operato*, (whereof we have deservedly rejected all but two) they had not in the mean time neglected, and passed over without any observation, that *Mysticall Notion* which is contained in it.

Which lest I should seem rashly and ungroundedly to affirme, I will first lay down, as the Foundation

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dation of my Discourse, a Paragraph of St. Pauls Epistle to the *Ephesians*, in the fifth Chapter, from the 22 verse to the 33.

22 *Wives, submit your selves unto your owne husbands, as unto the Lord.*

23 *For the husband is the head of the wife, as Christ is the head of the Church: and he is the Saviour of the body.*

24 *Therefore as the Church is subject unto Christ, so let the wives be to their owne husbands in every thing.*

25 *Husbands love your wives, even as Christ also loved the Church, and gave himselfe for it.*

26 *That he might sanctifie and cleanse it, with the washing of water by the word.*

27 *That he might present it to himself a glorious Church, not having spot or wrinckle or any such thing: but that it should be holy and without blemish.*

28 *So ought men to love their wives, as their owne bodies; he that loveth his wife loveth himself.*

29 *For no man ever yet hated his owne flesh, but nourisheth and cherissheth it, even as the Lord the Church.*

30 *For we are members of his body, of his flesh, and of his bones.*

31 *For this cause shall a man leave his Father and Mother, and cleave to his wife, and they two shall be one flesh.*

32 *This is a great mystery, but I speak concerning Christ and the Church.*

It is very cleare to any one that is of an impartiall judgment, and doth not *δουλοῦν ὑποθήκῃ*, as the Greeks speak, *Serve some hypothesis already taken up*, That the Apostle in these words doth not onely suppose a bare Similitude between the union of Man and Wife by Marriage, and the mysticall union of Christ and the Church, and thence compare them together, as there is a similitude between the Kingdome of Heaven and a Grain of Mustard seed: But that he makes one to be a *Reall Type* of the other, and the other an *Archetypall Copy*, according to which, that was limmed and drawn out. As the Platonists use to say, concerning spirituall and materiall things, *Τὰ αἰσθητὰ ὅσῃ νοητῶν μιμήματα*, That materiall things are but *Ectypall Resemblances* and Imitations of spirituall things, which were the First, Primitive, and Archetypall Beings. And as a deep contemplator of Truth, shall find nothing more obvious then that of *Reuchline*, *Deum solere uno sigillo varias materias signare*, That God often prints the same Seal upon severall matters: Which divers Signatures from one and the same Seal of God, our late noble Vicount of St. Albans calls, *Parallela Signacula*, and *Symbolizantes Schematismos*, having found out divers instances of them in Nature, which he concluded, were not *Mera similitudines* (as the Vulgar perhaps might imagine) But *una eademque Natura vestigia, diversis materiis & subjectis impressa*. Neither were the ancient Hebrewes unacquainted with this Notion, which seemeth indeed to have been the true foundation of all their *CABALA*, as I shall shew

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hereafter : For I find it happily expressed by one of those Doctors in this manner, כל השלמות ברפוס אחד נרפסו ובחותם אחד נחתמו והנחתם המקבל החתימה היא דומה לצורה חותם המחתים i.e. *All the Three worlds were printed with the same Print, and sealed with the same Seale, and that which is sealed and receiveth the Signification here below, is like to the Shape and Forme of those things above, which did seal and stamp the Signature upon them*: By these three * worlds they mean three severall and graduall Emanations of Creatures from God in the World, one below another, upon all which, they say, God set his Seal of * S E P H I R O T H so hard, that he printed quite thorow the bottome of them.

עשייה }
יצירה } עולם
בראיה }

עולם
אצילות
Mundus emanationis, five
Mundus Archetypus.

In like manner I conceive God having framed that excellent Plot of the Gospel, and therein contrived the Mysticall union between Christ and the Church, delighted to draw some Shadowings and Adumbrations of it here below, and set the Seale of that Truth upon these Materiall things, that so it might print the same stamp and Idea, though upon baser matter; and thence arose the institution of Man and Wife here below: although indeed Christ and the Church be *Sponsus & Sponsa Archetypi*, and this Man and Wife which we speak of are but *Sponsus & Sponsa Typi*.

But for our better and more orderly proceeding, I shall observe three things especially, which I shall insist upon, from these words alledged.

First, that *The Vnion of Man and Wife is a Type of the*

the Union between Christ and the Church, which is the Archetype.

Secondly, that the making of Eve at first out of Adam, and then the uniting of both again by marriage into one, in Paradise, was all Typicall of Christ the Second Adam, and his Wife the Church.

Thirdly, How and in what respects the Marriage of Man and Wife doth Typicallly signifie the Union between Christ and the Church.

For the First, That the union between Man and Wife is a Type, whereof Christ and the Church is the Archetype. This I prove from the whole scope of this place, where the Apostle falling upon Oeconomical duties, and first those between Man and Wife, he derives them wholly, and brings the reasons of them, from the Relation between the Church and Christ, supposing that to be the Copy and Archetype, to which the Relation of Man and Wife is to be conformed.

First he begins with the duty of the Woman *vers. 22. Wives submit your selves to your Husbands,* AS UNTO THE LORD, *אֵלֶּיךָ לַיהוָה* Sicut *Domino nostro*, saith the Syriack, *i.e.* The Lord Christ. For the true meaning is, As beholding a Type of Christ in your Husbands, submit your selves to them; and this a Popish Interpreter well observed, *In viris vestris considerantes Christum Dominum, qui est caput & sponsus Ecclesie.* So the following Verses expound it; *For the husband is the head of the wife, as Christ is the head of the Church: THEREFORE as the Church is subject unto Christ, so let the wives be subject to their husbands in all things.*

To phancy nothing here, but a bare Similitude betweene man and wife, Christ and the Church, were to make *S. Pauls* discourse to be very dilute.

Then he comes to the duty of the Husband, *vers. 25.* which he drawes likewise from the manner of Christs behaviour to the Church. *Husbands love your wives, as Christ loved the Church, and gave himselfe for it,* and so onward to the *28. verse;* where he shewes, that as the Wife was to honour the Husband as her Head, because Christ was the head of the Church, so the Husband was to love the Wife as his body, because the Church is the body of Christ, *vers. 28, 29, 30, 31.*

And then in the close of all he gives an accompt why he had used this Parallel all along. *For this cause shall a man leave Father and Mother and cleave to his wife, and they two shall be one flesh. This is a great Mystery, I speak of Christ and the Church;* that is, because The Vnion between Christ and the Church, thus Adumbrated and Shadowed out in the Vnion of Man and Wife is a great Mystery. For this sence the very connexion it selfe doth sufficiently imply.

I will now come to shew how well this doctrine was understood among the ancient Jewes, especially by the MASTERS of the CABALA; which is a kind of secret and mysticall Divinity remaining in part yet amongst them, that is almost wholly built (if I mistake not) upon this one foundation, *שכל מה שיש למטה יש לו שורש למעלה* i.e. That every thing which is below, hath some R o o t above. Wherefore they call these

these inferiour things, ענפים Branches, and the Sephiroth above, שורשים Roots. Now they tell us that the Vnion between Man & Wife here below, is but ענף a Branch of the mysticall Vnion between Tiphèret and Malcuth above, which is the שורש or Root of it. And these Tipheret and Malcuth, are two of those ten Sephiroth, or Emanations of † Light above, in the Archetypall world, which are the same Originally, that *Sponsus* and *Sponsa* are Derivatively and Typically here below. Now that we may see who these were, and that they meant nothing else by them, but that which we call God or Christ, and the Church, although expressed in a little more Metaphysicall manner, let us examine further what they say concerning them. *Archangelus de Burgo Novo*, a man well skilled in this faculty, speaks thus of them according to the mind of those profound Doctors. *Secundum Cabalistas duæ Veneres sunt Tipheret & Malcuth, quæ dicuntur duo amores, etsi sint unus amor per reciprocationem, unde Solomon in Canticis Sponsum Tipheret, & Sponsum Malcuth introducit ad invicem loquentes.* Where we see that they expound the Song of Solomon concerning these two, which every one knowes is a Love-Song betweene the Church and Christ. But to cleare it further, we must observe that this Malcuth, which is *sponsa*, is otherwise called by them Chenèseth Israel, and Beth Israel, that is, *Congregatio Israelis*, and *Domus Israelis*, (for so it is usuall with these Authors to expresse one and the same Sephirah by divers names, for fuller explication sake.) So the learned.

† For, the Erymon of the word Sephiroth is derived from ספיר Saphirus, by the Author of *Shaare Orab*, or *Po-te-lacu*.

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ned Author of that Discourse whose Title is מלכות היא שנקראת Or *Influentia Roris*, כנסת ישראל i.e. Malcuth is that which is otherwise called *Cheneseth Israel*, or *Congregatio Israelis*, i.e. The Church : And Tipheret likewise, which is *Sponsus*, is expounded also by the same Author by העליון אדם *Adam superior*, in opposition to whom the first terrestriall *Adam* is called אדם החחתון *Adam inferior*, and הגופני אדם *Adam corporeus*. As also in those Cabalisticke Axioms collected by *Mirandula*, he is called *Magnus Adam*, in these words : *Rectius dicitur quod Paradisus sit totum edificium quàm sit Decima, & in medio ejus collocatus est Magnus Adam, qui est Tipheret*. The meaning whereof is, that the terrestriall Paradise was not onely a Type of the tenth Sephirah, but of the whole Decade of them, because Tipheret the celestially and Archetypall *Adam*, is placed in the midst of them, just as the terrestriall *Adam* was created in the midst of earthly Paradise. So that it is cleare, this Tipheret can be nothing else but Christ the true celestially *Adam*, whom the Scripture sometimes calls the **Second Adam*. The Author of *Shephah Tal*, before commended, speaks thus concerning the mystery of these two Sephiroth : מעשיהם הטובים הכשרים וכוונתם רוחניות מעשה המצוות וההפלות הקדשות והטהרות עולות בספירות מלכות וספירה מלכות מתקשטת בניה נהם ומעוורת תפארת בעלה להשפיע בה i.e. *Opera bonorum omnium & justorum, & spirituales eorum intentiones, & preces sanctæ & puræ ascendunt ad Sephiram Malcuth, & Sephira Malcuth adornat*

The Perfects use to call *Noah* to this day *Adam Asseni*, which is pure Hebrew אדם השני, i.e. The Second *Adam*.

The Church Shadowed.

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communi

adornat se illis ut Sponsam, & sic exhibet se coram
Tipheret Viro suo, & excitat eum ad influendum in
eam deorsum. And again a little after, חזקו
של צדיקים מלכות מהקשטת בהן ועל ידן בחשורת
הפארת בעלה להשפיע בה בסוד הפנים
*Malcuth adornat se ut Sponsam, bonis operibus justo-
rum, & per ea excitat Virum suum Tipheret ad influ-
endum in eam, per Arcanum Facierum.*

By all this mystically describing the Communi-
on between the Church and Christ; the Church
adorning her self as a Spouse, by the holiness
and integrity, and good works of the Saints, that
so she may please her Husband, and Christ sen-
ding down the Influence of his Spirit again into
the Church. There is an excellent Speech also
to this purpose, in that ancient and famous Caba-
listick Book made by *R. Simeon Ben Iochai*, whilst
he lived for the space of 12. yeares in a dark dun-
geon, for feare of the Romane Persecution in the
times of *Trajane*, and therefore called it *Zohar*,
that is, *Splendor*; As if he had then seen most In-
tellectuall Light, when he saw least Sensible, ר
יהודא אמר בשעתא ראסגיו וזאין בעלמא כנסת
ושדאל סלקא ריחין טבין מתברכא ממלכא קדושא
נהירין ואנפחה i.e. *Dixit R. Iuda, quando multipli-
cantur merita & bona opera in Mundo, tunc Cheneseth
Israele exhalat fragrantissimos odores, benedicta à Rege
sancto, & facies ejus coruscant.* Upon which an
Hebrew Scholiast thus glosseth, כטמרביז הוכייה
בעולת i.e. *Quando multiplicantur
Merita in mundo inferiore, quia justī semet excitant
per opera bona ad Vniendum & Maritandum Mun-*
C
dum

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dum inferiorem cum Mundo superiori, tunc Maleuth quæ dicitur Cheneseth Israel, emittit odores fragrantissimos, ad Tipheret Virum suum. By which passages we may partly see the straine of Cabalisticke Divinity, and what a resentment they had of this Notion. But *Picus Mirandula* in his Cabalisticke Propositions, collected by him from some ancient Jewish Authours, puts us downe one that speaks as fully to our purpose as we could imagine. *Vbicunque in Scriptura fit mentio amoris Maris & Fæminæ, ibi mysticè nobis significatur conjunctio Tipheret & Cheneseth Israel* (for so it should be read, and not *Chienseth* as our printed Copies have it) *vel Beth Israel & Tipheret.* That is, as the forenamed *Archangelus* (who hath commented on some of *Picus* his Cabalisticke Axioms) well expounds it, *Conjunctio Domus Israelis & Christi, qui locatur in Tipheret, tanquam Pulchrum omne pulchrum pulchrificans.* For *Tipheret*, as is well known signifies pulchritude and ornament. And so the learned *Schickard* in his *Bechinath Happerushin*, amongst some other of *Picus* his Jewish Observations which he there commendeth, glanceth upon this in this manner; *Tipheret matrimonio jungitur cum Cheneseth Israel, hoc est, bristus Ecclesiæ inenarrabili amore desponsatur.* And the next Proposition which *Picus* there sets down, belongs also to this purpose, and therefore might not be forgotten. *Qui mediâ nocte cum Tipheret copulabitur, prospera erit illi omnis generatio;* Which *Archangelus* thus interprets *Tipheret est Sponsus, & Sponsa est qualibet anima huic contractui consentiens,*

tiens, & consequenter tota Ecclesia & Collectio fidelium, & qui per orationem Deo in medio noctis adhaeret, valde de Influxu Tipheret participabit.

It will not be much amisse upon this occasion by the way, to give a little light to another axiome, which the same Authour elsewhere sets downe *secundum opinionem propriam*; of the same kinde, which I think there are but few that understand. *Rectius est ut Amen Tipheret dicat & Regnum, ut per viam numeri ostenditur. quàm quodd dicat Regnum solum, ut quidam volunt.* Where if we do but observe that *Tipheret* and *Regnum* are those two *Sephiroth*, *Tiphereth* and *Malcuth*, which we spake of so much before; for *Malcuth* signifieth *Regnum*, and then in what number of the Ten *Sephiroth* these two are placed. perhaps it will be easie to divine his meaning. But that I may hasten to finish and shut up this observation, I will onely remember one place more out of *Nachmanides*, where he speaketh of these two *Sephiroth*, but under two other Names, and in a little different Notion. *יש בהק'נה מרה הקרא כל ומרה אחרת הקרא בה באעלה במנו ובה הוא מנהיג את הכל והוא טנקראת כלל בספר שיר השירים בענור שהוא כלולה מן הכל והוא טחכמי מננים שמה כנסה במק מות דני* *i.e.* There is a Propriety or *Sephirah* in God, which is called *Color* or *Universitas*, because it is the Foundation of the Universe; and another *Sephirah* which is called *Bath*, or *Filia*, that floweth from him, and by this doth he guide and govern the World: and this is that which is called in the Song of Songs, *Callah*, that

is, *Sponsa*, and it is that which our Wisemen have called in many places Cheneseth Israel. Here we see, Tipheret is also called Cöl, or *Univerſitas*, which name may very well agree to Christ also, in whom were conceived the Idæa's of the whole World, and by whom the Worlds were made; and Malcuth, or Cheneseth Israel, is called not only Callah *Sponsa*, but also Bath *Filia*, which may very well agree to the Church likewise, which is not only the Spouse of Christ, but also his Daughter, flowing out from him, as *Eve* that was made out of *Adams* ſide, and afterward united to him, was his Wife, his Sister, and his Daughter: of which more anon.

Bereſhith
Rabba.

Now from this opinion which the Jewes had of Marriage, I beleeve that ancient Tradition amongſt them did firſt ariſe, *Quod non ſit Conjugium Hominiſ niſi à Deo tantum*, i.e. as we uſe to ſay, That all Marriages are made in Heaven; expreſſing ſome ſpeciall hand of Gods concurrence in it, becauſe it had a Typicall ſignification of a Divine Myſtery. *Queſivit quidam ex R. Iose quidnam faciat Deus poſt abſolutam creationem mundi: Reſpondit, יושב רמוז וזוגים Sedet & conjungit conjugia*: And the ſame is to be found both in the Jeruſalem Targum, and that of *Jonathan* upon *Deut.* 32. 4. As if God did nothing ſince the Creation of the world was perfected, but joine ſoules together in Marriage, before they came down into their bodies, for ſo they uſe to ſpeak, כל נפשות וזוג יורדות משמים *Omnes anime deſcendant è cælo conjugatæ*.

I have

I have now done with the Jewes, and what if I should speak a word of the Heathens also, who did ever look upon Marriage as a Sacred thing. *Coniugium rem esse verè sacram, id est, non humanitus sed divinitus constitutam, magno consensu Gentes crediderunt*, saith a learned Authour.

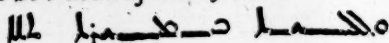
And it is very pertinent to this purpose, what a late Author reports of two Ancient Sects of Religion in the Orientall Parts, the one of the Banians, Natives of India, which seem to have been the Remainders of the ancient Brachmannes, whose Name their Teachers and Doctors yet retain. The other of the Persees, Persians by Nation, which seeme to have descended from the Famous *Magi*, the Father whereof was *Zoroaster*, whom they still honour (as I take it) under the name of *Zerroost*. Of the first the Authour relates, That they marry about the seventh yeare of their age, because they account Marriage one of the most blessed actions of Mans Life, without which to dye were a great unhappinesse. And of the other, That when any one amongst them dies before Marriage, they have a Custome to procure some Mans Sonne or Daughter to be matched to the Party deceased, attributing this to the state of Marriage, to be a means to bring people to happinesse eternall in another World. Pag. 61.

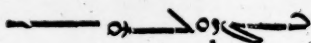
I have often thought the Egyptians had some reliques of an old Tradition concerning this very notion which we have spoken of, left among them, from that which *Plutarch* mentions of them in the life of *Numa*, upon the occasion of that fami-

liar converse which he pretended to have with the Goddess *Egeria*. Δοκῶν ὅτι Ἀργύρῃ ἐκ ἀνδρά-
 τος διαπεῖν, ὡς γυναικὶ μὴ ἐκ ἀνδρατος πνεῦμα πληροῦσαι
 Θεὸς ἐν πνεύματι ἐκτενεῖν ἀρχὴς, εἰς δὲ ὅτι ἐκ ἐστὶ σύμμιξις τοῦ
 τῶν Θεῶν. Which I need not English but it is like-
 ly that *Plutarch* might marre it a little in the rela-
 tion; otherwise if this be not the meaning it may
 seeme to argue some Propheticall Prenotion
 which they had of Christs Conception by the
 Holy Ghost in the Virgin *Mary*.

We learne from all this which hath been said,
 the true reason why the Scripture so often useth
 to expresse the Relation of Christ and the Church
 under the Notion of Man and Wife, or *Sponsus*
 and *Sponsa*, both in the Old and New Testament.
 In the 45. Psalm and the Song of Solomon through-
 out. And *Iohn* the Baptist useth the Words Χρῖστος
 and νυμφίος as if they were in a maner synonymous.
Iohn 3. 28, 29. *I am not the Christ, but I am sent be-
 fore him, he that hath the Bride is the Bridegroom,*
 this Notion being then very familiar amongst
 them. In the 22. of *Matthew* the Kingdome of
 Heaven is compared to a King making a *Marri-
 age* for his Sonne. The *Apocalyps* speaks much of
 the *Marriage of the Lamb*, and there be divers o-
 ther places to the same purpose. Wherefore I-
 dolatry and false Worship also in the Church of
 God, is expresse under the Notion of Spirituall
Fornication; and no one Scheme of Speech or
 manner of expression is so frequently and con-
 stantly made use of throughout the whole Scrip-
 ture as this is. In all which places and the like,
 we

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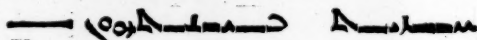
III 



*In eius facie depicta est Dies
qua omnia illuminat,
Et Nox obscura suspensa est
Crinibus eius.*

*In medio palpebrarum eius,
Occulantur Sol & Luna &
Aer;
Etiam Elementa coram ea
Exultant, motu Circulari.*

Thus farre he seems to describe the Church, and afterwards to bring in Christ the Spouse, in this manner:



*Vidi Iuvenem iucundum Diadmate vinctum,
Eius Puella qua me insanum reddit,
amore percitum.*

Thus I have done with the first thing which I propounded, That the Vnion of Man and wife is a Type, whereof the Vnion of Christ and the Church is the Archetype. I come to the second.

That the Making of Eve at first out of Adam, and the Vniting of her againe to him, which was the first Originall of Marriage, was Typicall of Christ the Second Adam, and his wife the Church.

Church. And this I prove from the 30. and 31. verses, where the Apostle useth those very words which were spoken of Eve, in *Genesis*, when she was made out of Adam, concerning the Church and Christ. *For we are members of his Body, of his Flesh, and of his Bones; For this cause shall a man leave his Father and Mother, and be ioyned to his wife, and they two shall be one Flesh.* Where lest we should be mistaken, as if these words of the latter verse were spoken onely of Man and Wife, and did not allude to Christ and the Church, as the Words going before did, to which notwithstanding they were immediately subjoyned by Moses in *Genesis*: he addeth, *This is a great Mystery, but I speak* (all this while) *of Christ and the Church.*

'Tis true, the Apostle doth not here go about to prove that there was any such Mystical meaning in that passage of Moses his story; neither doth he bring it out as if it were a new thing to those converted Jewes to whom he wrote. But as that which was well enough understood amongst them, and therefore certainly they had some Cabala, or received Tradition concerning such an interpretation of it. Which that ingenuous Author *Petrus Cunaus* well observed, *De Rep. Heb. Lib. 3. Cap. 8.* where having shewn that divers places of the Old Testament are expounded in the New, according to some Cabala, which they had concerning them, he reckons up this amongst the rest: *Etiam in illis verbis quæ extant in Capite secundo Geneseos agnoscimus Cabalam, Quod enim ibi dicitur, RELINQUET HOMO PATREM*
D MATREM.

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MATREMQUE, ET ADHÆREBIT UXORI;
*ex illo ignotum mortalibus Sacramentum revelat Apostolus in Capite quinto Epistolæ ad Ephesios. My-
 sterium hoc magnum est, loquor autem de Christo & de
 Ecclesia.*

Now though it be not necessary, that any Foot-
 steps of this *Cabala* should be found in those
 Jewish writings which now we have, (for *Cunæus*
 doth not go any further to shew us what it was)
 yet we will endeavour to make our best search and
 enquiry after it.

Moses Maymonides in his *Moreh Nevuchim lib.*
 2. cap. 30. speaking concerning the Story of *Gene-
 sis* and the first Creation, after he had declared
 some more obvious things concerning it, he comes
 to tell his Reader some Mysteries, but so as that
 he would wave the interpretation of them, lest he
 should be counted a betrayer of the Secrets of
 his Nation. ודע כי אלו הדברים אשר אזכרם
 לך מרבדי החכמים אמנם הם דברים בתכלית
 השלמות מבוטאי הפירוש לאשר זכרו לו מתוקנים
 מאד ולזה לא ארבה בפירושים ולא אסיים
 פשוטים *Quæ tibi ex*
verbis Sapientum nostrorum propositurus sum, sunt
perfectissima & ordinatissima, idèd non diu immora-
bor in expositione illorum, neque sensum ipsorum ex-
plicabo, ne arcanorum fiam revelator. The first of
 those Mysteries is this: אדם וחוה נבראו כאחד
 מתאחדים ושתיהם נחלק ולקח חציו ותקא חוה
 והנבא אליו והבן זה איד חיה הנאמר שהם ב' נצר
 אחד והם אחד כמו שאמר עץ מעצמי ובשר
 מבשרי והוסיף זה חזיק באחד שהשם על שניהם
 אחד

והיה אח' וחזק היתה אחר ואחר ירדק באשתו
 Which Buxtorfius thought
 good to Latine thus, though I thinke he do not
 exactly expresse the Authors sence. *Adam & Eva
 creati fuerunt sicut Vnus, & tergis vel dorso conjun-
 cti, postea verò à Deo divisi fuerunt, qui dimidiam il-
 lam partem accepit, & fuit Eva, & adducta fuit ad
 ipsum. Animadverte quomodo explicetur quod fue-
 rint certo respectu Duo, & certo respectu Vnum, sicut
 dicitur, Os ex ossibus meis, & Caro ex Carne mea;
 quod fuerint certo respectu Duo, id confirmatur ex eo
 quod dicitur Nomen Vnum AMBOBUS convenire,
 Vocabitur Ishah Vira, quia ex Ish Viro desumpta est:
 quod fuerint UNUM id confirmatur eo quod dicitur,
 Et adhærebit VXORI sue, & erunt in Carnem
 unam.* But lest we should take all this meerly in a
 literall sence, hee concludes it in this manner:
 מה גרול סכלות' שלא יבין טוה' כל' לעיני' בהכרח
 i.e. *Quanta verò est ignorantia illius qui non intelligit
 hæc secundum aliquem Sensum occultum intelligenda
 esse?* This same Tradition, whatsoever it mean, I find
 divers others of their own Authors glancing at.
*R. Simeon Ben Iochai in the Booke Zohar before
 commended ארם וחוה דא בסטרא דא אחריתא
 מאי טעמא לא אחריתא אפיין באפיין
 Adam & Eva creabantur latere ad latus, quanam est ratio
 quod non creabantur facie ad faciem?* R. Solomon
 and Aben-Ezra upon the second of Genesis, and
 Elias Levita in Tishbi upon the word פרצה ex-
 presse it briefly thus, out of Midrash Aggadab.
 האדם הראשון נברא בשני פרוצין ואחר כך
 i.e. *The first Adam was created with two faces,*

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and afterward God divided him into Man and woman. The same is likewise mentioned in *Bresbith Rabba*, and the *Babylonish Talmud*, in the Booke *Berachoth*, וְרַחֲמֵי בְרָא הָקֹדֶם בָּאֵם הָרִאשׁוֹן אַחֵר וְקִדְּם אֶחָדָא *Duas facies creauit Deus in Adam primo, sicut dicitur, Ante & retro formasti me.* And *Philo* the Jew without question alludeth to it, in his Booke *Περὶ τῆς Κοσμοποιίας*, speaking concerning the Making of the Woman in these words. Ἐπὶ ἧ ἰσχυρῆς ἡ γυνὴ, διασκεδῶσα ἀδελφὸν ἑαυτῆς, καὶ συγγενὴ μορφῇ, ἡσυχάζει τῇ δι᾽ ἑαυτὴν ὁμιλίᾳ ΕΝΟΣ ΖΩΟΥ ΔΙΤΤΑ ΤΜΗΜΑΤΑ ΣΥΝΗΚΤΑ συναγαγὼν εἰς ταύτῃ ἀμύθητον. i.e. *Quando uero facta est mulier, uidens homo cognatam speciem & imaginem, delectabatur spectaculo, superveniens autem amor tanquam VNIUS ANIMALIS DUO SEGMENTA AB INVICEM DISTANTIA colligens, in unum iterum compegit.*

Here then wee have already found out some Jewish *Cabala*, or Tradition, concerning that piece of Story in *Genesis*, which is so mystically expounded by Saint *Paul*, although we do not yet know the meaning of it; onely *Maymonides* hath taught us that it must be understood in some OCCULT SENSE.

But before we come to that, that we may shew how ancient this piece of *Cabalisme* was, and that it was long before Saint *Pauls* time, by whom this Epistle to the *Ephesians* was written, wee will produce the very selfe same thing out of *Plato*, as he had received it some way by Tradition in the Orientall Parts, which will deserve no little admiration.

ration. He therefore in that excellent Symposiack dialogue concerning the nature of Love, brings in *Aristophanes* discoursing in this manner:

Ἡ γὰρ πάλαι ἡμεῖς οὖσις, ἔχ' αὐτὴν ἢ ὑπὲρ τῶν ἀλλ' ἀλλοῖα, Ἀνδρῶν γὰρ ἐν τῷ μὲν ὡς καὶ εἶδος καὶ ὄνομα, ἔξ ἀμορτίων ποινὴν τῷτε ἄφνειον καὶ θύλακος, i.e. *Non erat antiqua hominum natura qualis nunc est sed longè diversa, ANDROGYNUM tunc enim erat & specie & nomine, ex Maris & Fæminæ Sexu commixtum.* (Compare this with that of *Maymonides* before; *Adam & Eva creati fuerunt sicut unus*, (and goe on)

Ἐπειτα ὅλον ὡς ἐν ἑαυτῷ τὸ ἀνδρῶπι τὸ εἶδος σφολύλλει, τῶπεν καὶ πλευράς κυκλῶν ἔχον, χεῖρας δὲ τέτταρας ἔχον καὶ σκέλη τὰ ἴσα ταῖς χεῖρσι, καὶ ΠΡΟΣΩΠΑ ΔΥΟ ἑσθ' αὐχένι κυκλωττοῖ. i.e. *Erat porro tota hominis species rotunda, dorsum & latera circum habens, manus quatuor, totidemque crura, facies item duas teriti cervice connexas.* Here

ἑσθ' αὐχένι are the very same words which we quoted from the Talmud רַחֲבֵי צַוָּתָא (for in that declining age of the Hebrew and Chaldey Tongues, about the time of the destruction of the Second Temple, many Greek and Latine and other barbarous words, were mingled with them) and there is withall added a larger explication of it. But then when he comes to speak of the dividing of this *Androgynon* into two, whereof one should be Male and the other Female, he puts in something for the occasion of it, which we have not found mentioned to this purpose in Jewish Authors, although he received it also by Tradition (though not immediately) from the Jewes. τὰ φρονημάτα

μεγάλα ἔχον, ἐπιχειροῦσιν δὲ πῶς θεοὺς καὶ ὁ λόγος Οὐμνος ἐστὶ

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Ἐφιάλτε τι καὶ ὧτε, καὶ ἐκείνων λέγει, τὰ εἰς τὸν οὐρανὸν ἀνέ-
 κασιν ἐπηχεῖν ποιῶν, ὡς ἐπιθυποῦσιν τῆς θεότης, i.e. *Ani-
 mos superbos habuerunt, Diis bellum inferre conati,
 & in cælum ascendere, quemadmodum de Ephialto &
 Oio narrat Homerus, ut violentas manus in Deos in-
 ferrent.* Whereupon the Gods consulting what
 to do, *Iupiter* at last found out this plot, Διατμήω
 (saith he) δίχα ἕξω, *Vnumquemque in duas partes
 disseccabo.* Whereupon it followes, ταῦτα εἰπόν,
 ἐτίμων τοὺς ἀνθρώπους δίχα, ὥσπερ οἱ τὰ ὄντα τέμνοντες καὶ μέλ-
 λοντες τερνίζειν, i.e. *Hæc fatus, bifariam partitus est
 singulos, instar eorum qui ora dividunt ut sale con-
 diant.* Ἐστὶ καὶ ἐν τόσῳ ὁ ἔρωσ ἐμφυτὸς ἀλλήλων τοῖς ἀνθρώποις,
 καὶ τῆς ἀρχαίας φύσεως συναγωγῆς, καὶ ἐπηχεῖν ποιῶσι ΕΝ ΕΚ
 ΔΥΟΙΝ, καὶ ἰσούσιν τὴν φύσιν ἀνθρωπίνην. Ἐξασθὲ δὴν ἡμεῖς
 ἔσιν ἀνθρώπων ζύμωλον, ἅτε τετλημμένους ὥσπερ αἱ ψῆλαι ἐξ ἑνὸς
 νε. They are incomparable words, expressing in
 the Type exactly according to the Scripture-No-
 tion the Nature of Marriage; but yet so, as look-
 ing also beyond that, they aime at some further
 Mystery. viz. *Hinc nimirum ex illo tempore mutans
 hominibus innatus est amor PRISCÆ NATURÆ
 CONCILIATOR, annitens VNUM EX DU-
 OBUS efficere, (what could be more like that of
 the Scripture, They two shall be one Flesh) homi-
 numque naturæ mederi; est igitur unusquisque no-
 strum hominis Collatio & quasi Dimidium, veluti
 disseccatus, ut illi Pisciculi qui Psette vocantur scissi
 ex Vno efficiuntur Duo.*

Lib. 12. Præ-
 par. Evang.

I cannot consent with † *Eusebius*, that *Plato*
 had seen *Moses* his works, and there had taken out
 this whole Story, as well as divers other things,
 for

for * besides many weighty Reasons which I have to think he never saw any of those Sacred Volumes, this doth not agree with *Moses* his relation of it, but is the very same with that Jewish Cabala before recited, which he had therefore certainly received by Tradition, when he was in Egypt, or some other of those Orientall Parts bordering upon the Jewes. Onely as *Leo Hebraeus* (a disguised Author, whose true name I think was *Iuda Abravanel*) well observes, having there heard of these two distinct things, The making of *Eve* out of *Adam*, by Cutting of him in two; and then of the Fall of our first Parents, which was by their Pride, desiring to be as God: He thought these two did belong to one another, and therefore joyned them both together, making their Pride to be the reason why they were so divided into two; as a Punishment inflicted on them: whereas in *Moses*'s Story, the Fall of Man came after the making of *Eve* out of *Adam*. And certain it is that *Plato* in all this, did thinke there was contained some Mystickall meaning concerning the Nature of Divine Love, either as *Ficinus* or *Leo Hebraeus* allegorize it, or else perhaps more simply thus, That Man in his first Estate being united unto God, and one with him, afterward Sinning was divorced from him, and sunk down quite into the Body, but so as that by Divine Love he might still recover himselfe, and so by degrees work up himself again unto God, and be made perfectly one with him, as by a Carnall and outward Affection, Man and Wife here below are united together.

Vide Eugubinum in Timaeum Platonis.

But:

But if we would have a true and genuine Interpretation of this Jewish Tradition, we must have recourse to the Jewish Authors themselves, and especially the Masters of the Cabala; and they will tell us, that here also by *Adam* and *Eve* are mystically signified *Tipheret* and *Malcuth*, of which wee have spoken sufficiently before, that were at first both one *Sephirah*, as it were Male and Female together, but afterward were parted asunder into two *אחור אחור מהוה* from being so conjoynd; but then were united together againe as Man and Wife, *בני בני*. This is fully handled and explained with many Cabalistic Mysteries, by the fore-cited Author of *Shephah Tal*, in a Discourse on purpose, the Title whereof is *פרצופין סוד דו* *Arcanum duarum facierum*. I will only transcribe some few remarkable passages out of it. *בשרת אדם שהיוה* זכר נאצור מחפארת ונשמה חוה שהיא נקיבה נאצלה ממלכות דו פרצופין הוי אחר הבריאה ר"ל אחד נרמזות בעולם הזה הגופני החומרי היו דו פרצופין בגוף אחד וכמו כן מקור אצילות שהם חפארת ומלכות ר"ל מקור נשמה של אדם שהוה חפארת ובקור נשמה חוה שהוא מלכות כשהיו אלו שתי ספירות חפארת ומלכות בסוד הבינה היו גם כן גוף אחד ספירה אחת בכללה מן דו פרצופין *שהוה* סוד זכר ונקיבה וגו' i.e. *Anima Adami qui erat masculus emanavit ex Tipheret, & anima Evee que erat Femina emanavit ex Malcuth; Duae facies habuerunt post creationem, hoc est, post creationem eorum in mundo hoc corporeo & materiali habuerunt duas facies in corpore uno: Et sicut Adam & Eva materiales*

materialēs habuerunt duas facies in corpore uno, sic etiam Fontes unde emanarunt Tipheret & Malcuth, sc. Fons Animæ Adami qui erat Tipheret, & Fons animæ Evæ qui erat Malcut, quando erant hæc duæ Sephiroth Tipheret & Malcuth in secreto Binah, erant tunc corpus nnum Sephirah una, consummata ex duabus faciebus, quæ erant secretum maris & Fæminæ. Et Zohar loquitur quidem (viz. in that Tradition before related out of him) de inferioribus & de animis Adami & Evæ, sed intelligendus est de Superioribus, scilicet de Fontibus unde emanarunt.

And againe, ידוע כי אלו ספירות הפארת ובלכות, בניגודם את העולם ואינו צריכין להתגלותם רק אחר בריאת אדם &c. Notum est, quod istæ Sephiroth Tipheret, & Malcuth, secretum maris & Fæminæ, administrant mundum, nec necesse est ut revelentur distinctè, nisi post creationem hominis: erant verò antea in Essentiâ suâ occultâ conjunctim existentes. The meaning is, that as soone as Man was created, the Church did then flow out of Christ, and became distinct from him (whereas before it lay hid in him) yet so, as that Christ and it, that is, Tipheret and Malcuth, were united together againe, as Sponsus and Sponsa, whereof the Union of Adam and Eve by marriage was some Type and Shadow.

So then wee may easily unriddle this *Cabala*, whereof the true meaning seems to be nothing else but this, that the Church did as it were lie hid in Christ from all Eternity, and was Seminally contained in him; who therefore might be sayd all that while to have בריאותו that is, *in se*

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συντα, or else in Plato's language to be ἄρσενος, i. e. (to speak with reverence) *Male and Female together*. As the Heathens, I know not how, in some Arcane sense, were wont to describe their Gods. For so *Orpheus*, the Father of Ethnical Theology, speaks of *Iupiter*,

Ζεὺς ἄρσενος γένετο, Ζεὺς ἀμείβετο ἑπλάτο σύμφη.

Which *Apuleius* in his Book *De Mundo* thus interprets,

Iupiter & Mas est, estque idem Nympha perennis.

And of *Minerva*,

Ἀρσένος μὲν καὶ θήλειος ἕστις.

And there is an Old Monument at Rome to this day, with this Inscription upon it,

SIVE DEO SIVE
DEÆ C. TER.
DEXTER EX
VOTO POSVIT.

Servius upon that Verse of *Virgil* in his second *Aeneid*,

Descendo & ducente Deo ———

where the Poet calls *Venus Deum*, in the Masculine Gender, notes, *Loquitur secundum eos, qui dicunt*

cunt utriusque Sexus participationem habere Numina. And this, other learned men since, have often taken notice of; as *Petrus Crinitus* in his Booke *De honesta Disciplina*; and *Casperius Gevartius* in the Third Book of his *Electa*, in the explication of that famous Enigme of

Elia Lelia Crispis,
Nec Vir, nec Mulier, nec Androgyna.

Which *Fortunius Licetus* hath more fully since explained, in a Volume of purpose upon that Argument. And lastly, Master *Selden*, in the *Prolegomena* of his Book *DE DIS SYRIS*, whose words I will here set downe: *Credidit Vulgus Deum hoc, illud Deam Numen, Edocti tamen à sacrorum antistitibus, solenni invocatione, SIVE TU DEUS ES SIVE DEA, unumquodque compellabant, teste Agellio, Arnobio, aliis: Viriusque scilicet Naturæ & Masculinæ & Femininæ vis ineffabilis, quam veteres in Deo Vnico Opt. M. agnoscebant, ἀρρενόθηναι eum vocantes, mysticè innuebatur.* And a little after, *Rectissimè ad eam mentem Nichomachus Gerasenus in 'Αειδιμητικῶν θεολογικῶν libris, cæteroqui satis ineptis, Vnitatem 'Αρρενόθηναι asserit.* And indeed *Hermes Trismegist*, or whosoever were the Author of *Pemander*, who, I think with *Casaubon*, was rather a Christian Divine than a Philosopher, calleth God or Christ the true λόγος and word of God, ἀρρενόθηναι; as it seemes, in respect of the Creation of the whole world, which was made out of that Ideall Fecundity which was in him: which

Vide & eundem ibidem de Asarte.

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might be better applyed to him, in respect of the Church, and that by the Apostles warrant, who hath led us thus farre into this Notion, affirming that *Beleevers are Members of Christs Body, of his Bone and of his Flesh*, and therefore made out of him; which must not be understood as if it were by the derivation of any materiall substance, for so Christ in respect of his body is rather *Bone of our Bone, and Flesh of our Flesh*; but by the Efflux and Communication of his Spirit. For the Church is nothing else but *Christus explicatus*, Christ dilated and explicated, and therefore is sometimes called in the Scripture by the name of Christ: *Ecclesia est Christus*, (saith Tertullian) *ergo cum te ad fratrum genua protendis, Christum contrectas, Christum exoras, & illi cum super te lachrymas agunt, Christus patitur, Christus Patrem deprecatur*, in his Booke *De Pœnitentia*.

But further to confirm this, that the Jewes had such a Tradition concerning this Mysticall Interpretation of that Story of *Adam* and *Eve* in *Genesis*, I will produce another Testimony of some ancient Iewish Author, recorded by *Munster* in his Commentary upon that Book; that the making of *Eve* at first out of *Adams* side, was לְרִמּוֹ לְבַת זֶוֶג הָאָדָם הָעֶלְיוֹן יְהוָה *Ad significandam sive notandam conjugem ADAMI SUPERIORIS qui est benedictus*. Which is the same that was intimated in the former *Cabala*, according to the manner of the Orientall Nations, that were wont to couch their greatest Mysteries and peeces of Wisdome, which they conveyed by Tradition to

one another, in the Covert of some Fables. And thence *Pythagoras* and *Plato* afterward brought that manner of Philosophizing into *Europe*.

But last of all, for the fuller conviction of this Proposition which we have laid down, that *The Making of Eve out of Adam, did type out something answerable in Christ and the Church*, it will not be amisse, to consider what an elegant Parallel there is to that Type in the Antitype. For just as *Eve* was made out of *Adams* side when he was asleep in Paradise, so when *Christ* was sleeping the sleep of death upon the Crosse, was his side likewise opened, and out of it flowed forth Water and Blood, one for the justification, the other for the Sanctification of the Church; or else, as *Saint Augustine* and others of the Fathers will have it, the Types of the two Sacraments, Baptisme and the Lords Supper. Whence is that of *Saint Ierome*, in his Epistle *Ad Pammachium*, *Eva in typo Ecclesie de Costa viri edificata est*: And of *Saint Austin*, in his second Book *De Symb. Dormiat moriendo, aperitur ejus latus & Ecclesia prodeat Virgo, ut quomodo Eva facta est ex latere Ada dormientis, ita Ecclesia facta sit ex latere Christi morientis, & in cruce pendentis*; and others of the Fathers so often alluded to this Notion, that the School-men at last had got this pretty observation, *Ecclesia facta est de latere Christi dormientis in cruce*.

Neither may it seem strange that we make *Adam* before the Fall to be thus a Type of *Christ*, for if it were not too long here to discusse, it might be easily proved that there were Types in

Paradise. Neither can I beleeeve that the *Tree of Life* had in it a Naturall Power to preserve from death, as *Goropius Becanus* perhaps might dreame, but that it was a Typicall and Sacramentall thing, the mystery whereof seems to be unfolded *Rev. 22.2.* where we have a description of another Paradise, of which also, to my apprehension, the first Paradise it selfe was a Type. For though I dare not confidently averre that which the Noble *Picus* took upon him to defend, *Si non peccasset Adam Dēus fuisset incarnatus sed non crucifixus;* Although the ancient Jewes seeme to have beene of that opinion, when among five things, which they say were created before the world, they make *Messiah* the Son of *David* to be one, meaning thereby, as a learned Scholiast of their owne expounds it, that he was absolutely and primarily intended in the Creation of the World. And *Tertullian* also, if I understand him aright, in his Book *De Resurrectione carnis*, *Quodcunque enim limus exprimebatur, Christus cogitabatur homo futurus— Et limus ille jam tunc imaginem induens Christi in carne, non tantum Dei opus erat, sed & pignus.* Yet however there might well be Types of Christ in Paradise, because God ever intended Christ in the World, upon the supposition of mans Fall, which he at least foreknew. Sure I am the Apostle tells us plainely, that the first *Adam* was *τύπος τοῦ μέλλοντος*, *Rom. 5. 14.* A figure or Type of him that was to come. And so *R. Menachem* of *Rikanat* according to the minde of the ancient Jewish Doctors, upon *Gen. 5. 1.* צֶרֶחַ הָאָדָם הָרִאשׁוֹן
רִאשׁוֹן

R D. Kimchi
in Comment.
ad Haim,

לצורת אדם העליון i.e. *The Forme of the Inferior Adam, mystically signified the Forme of the Superior Adam.* And as *Adam* was then a Type of *Christ*, so might *Eve* also be of the Church; neither was she so called without a Mystery, for the Church indeed is the True *Chavvah*, the *Mother of all living*, of all those which live the Life of Grace here, and of glory hereafter.

I come to the Third and last thing, From these Words, to shew *How and in what Respects this Union of Man and wife by Marriage, doth typically signify the Mysticall Union of Christ and the Church.* Which is not barely by the Naturall Conjunction of them, for there must be some Positive and Instituted Circumstances to make a thing properly to be a Type. And they are chiefly those two which are contained in those words in which the Primitive institution of Marriage is expressed. *For this cause shall a man leave Father and Mother and be joyned to his wife, and they two shall be one Flesh*; where are two things of Divine Institution concerning Marriage implied. First, that every man should have but one Wife, and that is to Type out the Union betwixt *Christ* and his *One Only Church*, expressed in those Words, *They Two shall be one Flesh*, against Promiscuous conjunction and Polygamy. Secondly, That a Man may not put away his Wife for any cause (except that of Fornication) when it is said, *They shall be One Flesh*, to type out the inseparable and indissoluble Union between the Church and *Christ*, against Divorce.

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Divorce. For that these two, Polygamy and Divorce, are in themselves absolutely against the Law of Nature, I think will hardly ever be proved. And therefore our Saviour, *Matth. 19.* goes about to shew them both to be unlawfull, not from the Law of Nature, but from that Primitive, Positive Institution which wee have before specified, in these Words. *Have you not read that he which made them at first, made them Male and Female, and said, For this cause shall a Man leave Father and Mother, and cleave to his Wife, and they Twain shall be one Flesh; Wherefore they are no more twain but one Flesh: What therefore God hath joyned together let no man put asunder. They said unto him, why did Moses then command to give a Writing of Divorcement, and to put her away? He saith unto them, Moses because of the hardnesse of their hearts suffered them to put away their Wives, but from the beginning it was not so. Where although it be said, that it was for the hardnesse of their hearts that they were allowed to put away their Wives with a Bill of Divorce, which may be affirmed likewise of the other, the permission of Polygamy amongst them; Yet I cannot believe that God would have suffered these two, Polygamy and Divorce to have continued so long in his owne Church, and that with such seeming approbation, if they had been directly contrary to the Law of Nature, which he doth not, some say, cannot dispence with. But it is in his owne power to dispence with his owne Positive Institutions for a time, more or lesse, as he pleases.*

Now

Now if it should be objected, that in the Hebrew Text *Gen. 2. 24.* there is nothing that may seem to prejudice Polygamy, because the Word *T W O*, upon which the chiefe stresse of that Notion lyes, is not there to be found, it being read thus, *ויהיו לבשר אחד* *And they shall be one Flesh.* I answer, That though perhaps that Word may be Understood and begrowed from the Context, yet I strongly beleeeve that it was read also in the ancient Copies of the Hebrew Bible. Not onely because the place might else be easily eluded; and we see that the Jewish Doctors notwithstanding doe all generally hold to this day that Polygamy is lawfull, as Master *Selden* hath largely shewed, in that incomparable worke *De Jure Naturali & Gentium*: but also because this is soure severall times quoted in the New Testament, in this manner, *Ecce ego & Mater, They two shall be one Flesh*, and sometimes, so as that the chiefe stresse lyes upon that word. And because divers ancient Translations read it in the same manner: beside the *LXX.* whence perhaps it is quoted in the New Testament, the Chaldee Paraphrase of *Ionan Ben Vziel*, *ויהיו תרונתון לבשרא חדא*, *Et erunt ambo in Carnem unam*: and a Manuscript Syriacke Metaphrase produced by *Mosinus*, *ויהיו שנים לבשר אחד* *Et erunt ambo Caroua*. But lastly, that which is most of all considerable, although these Hebrew copies which now we have, received from the Jewes, read it otherwise, yet that incomparable Antiquity of the Samaritane Pentateuch, lately brought

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to light, which seemes to be truer in many places than our Copies are, hath it thus, in Hebrew Language, and the true Old Hebrew (now called the Samaritane) Letter;

והיה משניהם לבשר אחד, Et fiet ex duobus illis in carnem unam.

Now that both these Circumstances of Lawfull Marriage, were instituted to Type out something in the Vnion between Christ and the Church; was very well understood by Saint *Augustin*, who observes first against Polygamy, in his Book *De Bono Conjugali*, thus; *Nuptias Christianorum cum una tantum Vxore, Sacramentum esse Vnitatis Ecclesiae Christo subjectae*: And against Divorce in his Book *De Nuptiis & Concupiscentia*; *Quoniam sanè non tantum fecunditas, cujus fructus in prole est, nec tantum pudicitia, cujus vinculum est fides, verumetiam quoddam Sacramentum Nuptiarum commendatur fidelibus conjugatis; unde dicit Apostolus, Viri diligite uxores vestras sicut Christus dilexit Ecclesiam. Huius proculdubio Sacramenti res est, ut mas & femina connubio copulati, quamdiu vivunt inseparabiliter perseverent, nec liceat excepta causa fornicationis à coniuge coniugem dirimi. Hoc enim custoditur in Christo & Ecclesia, ut vivens cum vivente in aeternum nullo DIVORTIO separetur.* And it is very observable, that this was the onely Argument of Moment which *Tertullian* had, that prevailed with him to hold all Second Marriages unlawfull,

unlawfull, Because Christ is but once married to his Church: So he in his Book *De Exhortatione Castitatis*, Cum Apostolus in Ecclesiam & Christum interpretatur, Erunt duo in unam carnem: secundum spirituales nuptias Ecclesie & Christi, (unus enim Christus, & una eius Ecclesia) agnoscere debemus duplicatam & exaggeratam esse nobis unius Matrimonii Legem, tam secundum generis fundamentum, quam secundum Christi Sacramentum. De uno Matrimonio censemur utrobique, & carnaliter in Adam, & spiritualiter in Christo; and often elsewhere. Although this opinion be directly contrary to the Apostles Rule somewhere given; and if *Tertullians* Rigour had not misled him, hee might easily have seen here a sufficient ground of difference between these two, in that Christ and the Church alwayes live together.

The Reason, why this Type is not yet abolished, but still to continue; is because the Antitype thereof, which is the marriage of the Lamb (*Rev. 21.*) is not yet consummated.

FINIS.
